

A
S E R M O N

Preached upon
The Fast-Day,
June the 18th. 1690.

By a Presbyter of the Church of *England*,
that Swore in the Sincerity of his Heart,
with a full satisfied Conscience, to King
WILLIAM and Queen *MARY*.

Licensed July 15th 1690.

L O N D O N :

Printed for John Lawrence, at the *Apple* in
the Poultry. 1690.

SERMON

Preached upon

The Fall-Day

June the 18th 1800.

By a Preacher of the Church of England,
that is, for the Ministry of his Majesty
with a full and free Conscience to King
WILLIAM and Queen MARY.

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Printed for John Johnson, at the Angel in
the Pall-mall. 1800.

of the better part of it was a princely person
 who from the twelve tribes could not have

closed a letter to fit on the Throne of Israel

PSALM LXII. Ver. 1, 2, 3, 4.

1. Truly my soul waiteth upon God : from him
 cometh my salvation.

2. He onely is my rock and my salvation : he is
 my defence ; I shall not be greatly moved.

3. How long will ye imagine mischief against a
 man ? ye shall be slain all of you : as a bowing
 wall shall ye be, and as a tottering fence.

4. They onely consult to cast him down from his
 excellency, they delight in lies : they bless with their
 mouth, but they curse inwardly. Selah.

THE Book of *Psalms* is for divers weighty
 Reasons justly Sacred among Christians,
 for it contains all the natural necessary
 Doctrines of Holy Religion, it abounds with
 Pious Ejaculations proper for a Heavenly Mind
 in all conditions to offer up to God Almighty ;
 and I doubt not but with some Church-men, is
 one of the first amongst the *Hagiographa*, since
 it's well-compos'd Anthems were duly us'd in
 the significant, and decent, and glorious Cele-
 bration of the *Judaic* Ceremonial Divine Ser-
 vice ; indeed it is a Common-Prayer Book, which
 a man would not wish to be altered (at least
 not, if exactly translated) like at the present

of the better part of it was a Princely Person, than whom the twelve Tribes could not have elected a fitter to sit on the Throne of *Israel*, and Reign over the Lord's Inheritance: But how violent and restless was the Opposition of the Sons of *Belial*, in favour of *Ishbosheth*? They despis'd the Holy Oyl pour'd by the inspir'd Prophet on the Royal Head of *David*; they rebell'd against the so openly declar'd Providence of God, and for two years made good their Rebellion, till the pretending Prince, unhappy Son of an abdicated Monarch, imprudently provok'd his haughty General to a Fatal Revolt, which brought the body of the Nation to due conformity, for when the main Supporters of the Faction failed, the malepert under-dealers in traiterous disobedience, presently hearkened to Reason, plainly discern'd their necessary Duty, and wisely consulted their valuable Interest, as well as any of the more forward Elders of the House of *Judah*. It's probable that after this some few unquiet wretches met in close Cabals, laid secret Plots, pursued wicked Devices, struggled with weak Forces to dethrone the new-chose King of *Israel*, but *Israel*'s new-chose King was the reverse Image of his Predecessor *Saul*; was as careful of the Rights and Privileges of his large People, as he formerly had been of the luxury of his harmless Flocks; was as ready

to serve the King of Kings; at his Subjects could
 be to obey him in the due exercise of his Law-
 ful Power: this secur'd his new-gain'd Kingdom;
 this set him free from the fear of being thrown
 down headlong from the lofty Pinnacle of Glo-
 rious Honour, to which he was rais'd by the spe-
 cial grace and favour of God, who inspir'd him
 with a Spirit of Wisdom, and Courage, and Ho-
 nesty, which qualified him for that Command-
 ing height, and dispos'd the hearts of the People
 to love, honour, and obey him: it's probable
 the murmuring Malecontents might sometimes
 promise themselves strange Success in attempting
 to overthrow his Righteous Settlement; it's
 more than probable they hugg'd themselves,
 when their Treacherous Malice dealing under-
 hand with a Foreign Enemy, now and then dis-
 stress'd his Affairs, and taught his thoughtful
 Heart a mournful Song, a slow-breath'd Tune
 of heavy Accents; but his *Alexipharmacum*, his
 Sovereign Remedy was always at hand, which
 was this. — Truly my soul waiteth upon God, from
 him cometh my salvation, he is my defence; I shall
 not be greatly moved: then follows his Complaint,
How long will ye imagine mischief against a man?
ye shall be slain all of you; as a bending wall shall
ye be, and a tottering fence. They only conspired to
 thrust him down from his excellency, they delighted
 in him, they bless with their mouth, but they labour
 inward.

innocently, — plainly to declare the sense of this
 place, usefully to apply that part of the History
 of *David's* Life, to which they refer, is my pre-
 sent purpose: Upon the two first Verses, we
 need not be beholding to the Critical Remarques
 of Interpreters, whose Learning may stand us
 in some stead in the Exposition of the latter —
How long will ye imagine mischief against a man?
 The Greek word here is an *ἐπιβουλή* ex-
 tant only in this place, but meets with compre-
 hensive large construction, Ye put upon a man,
 rush upon him, devise mischief, sorrow against
 him; against a man — a Poetical expression, speak-
 ing of himself in the third Person, as if he had
 said, against me, *David*, a single, honest, and
 innocent man: Or, against me, *David*, who
 have shewn my self a man, a Champion against
 the Enemies of my King that was, and Coun-
 try, — *ye shall be slain all of you*, — thus Passively
 sendred; this is a Prediction, or Imprecation,
 which had its event, as is to be seen in the Hi-
 story of *Kings*, and the *Psalmist's* sundry Songs
 of Deliverance, — *as a bowing wall shall ye be,*
and a tottering fence, which is easily thrown
 down, and utterly ruin'd. Others translate
 Actively, Ye do kill, or labour to slay me, like
 a ruinous Wall or Fence, you hang over me,
 threatening my utter ruine. — *They only consult to*
thrust him down from his excellency, i. e. me from
 my

my Highness, from my Royal Dignity, to the Dutch Annotators, nay, and Dr. Hammond Paraphrases, to pull me from the Throne, to wrest the Regal Power out of my hand. Since Criticks of so different a temper suppose *David*, when he penn'd this *Psalms*, a crowned Head, I hope I may proceed on that Supposition.

The Version, which by being in our Common-Prayer-Book, is become Infallible, has this expression -- *Whom God will exalt*: With reference to which I shall consider how God exalted *David*, and whether God did not so act, as to leave it to the People to have some share in it; *They delight in lies, they bless with their mouth, but they curse inwardly*, i. e. with subtle and crafty Devices, Lies, and Calumnies, they seek to over-reach and ruine me, all and every of them, with their mouth congratulate me, with me well, religiously own my Title, and in open Court swear Allegiance to me, but their hearts wander after the abdicated House of *Saul*; so that all their Humble Addresses are but cheating Formalities of Court-Flattery, and their profess'd Loyalty, a Canting term to palliate a curst Treason. The Words and Phrases of the Text being thus briefly explain'd, I will make no nice division of the same, by which too often the sense of God's Holy Word is crucified, and the patience of a Pious Auditory abus'd;

but among several weighty things, to the consideration of which they invite, I shall select three as the most weighty, and confine my thoughts to them, and they are so worthy your attention, that if there were no defect in your Orator, you would listen with mighty expectation, and be fill'd in answerable measure with pleasing satisfaction.

The first is, the exaltation of *David* to the Throne of *Israel*.

The second, the desperate wickedness of the Enemies of the King, their contrivances to dethrone him, and their palliating their black Designs with fair words.

The third, *David's* assurance that he should not be greatly moved, but his Throne secur'd, and their rebellious Attempts punish'd.

I will first offer my thoughts concerning the exaltation of *David* to the Throne of *Israel*; and 'tis necessary to begin with determining the Right of this; for if *David* did not ascend the Throne by Lawful means, then he unjustly complains of the endeavours of the Party of *Isbosheth* to dethrone him; And supposing the means Lawful, yet the nature of those Lawful means must be understood, else we shall not be able to judge concerning their Fact who oppos'd his Authority. Tho' I think none will question but that *David* ascended the Throne of *Israel*.

by just and lawful means, yet it was two years before the generality of the People could be convinc'd of it. The Solemn Ceremony of Sacred Unction, and the Testimony of a Righteous Prophet that pour'd it down his Princely Temples, was not presently receiv'd as full Evidence, whom God did design for the *Jews* to be their King; which is a Moral Demonstration to me, that when God indulg'd them a Change of Government, he did not absolutely overrule their Choice concerning the Person that should administer it; but retiring from his own more immediate *Theocrasie*, left the new Regulation to be conducted by the ordinary Methods in use among Men. Was then the Sacred Unction to no end and purpose? Yes, to considerable end and purpose, as may be very easily apprehended, for it satisfied *David* that God's gracious Providence was engag'd to exalt him: Fill'd now with the pleasing hope, and wrapt with the wondrous expectation of the mighty Blessing, his mind naturally rose to high thoughts, and sallied forth into bold Enterprises besetting a stout Warriour, and a glorious Monarch. There was something Divine in the Message which prepar'd *David* for the Regal Office, but that which had the immediate happy effect on the People, inclining them to offer him the Government, was his true Piety, and successful

Vertue, his fervent Zeal for God's Worship, and his sensible concern for the Nations Safety; they saw no man so forward in regulating the Services of the Temple, no man his equal in Valour, when an uncircumcised Monster defied the Armies of the Living God; this brought off their Affections from the House of *Saul*, and the not well-known Son of the worthy *Jonathan*. Had not such an unparallel'd Rival for Power advanc'd a Claim, it had probably descended on *Ishbosheth*; but the *Jews*, who knew not the secret of the Divine Right of Succession, set by, fore-clos'd, excluded the nearest of Kin, not that they justly feared he had, or would endeavour to introduce a Foreign Enemy, and an Idolatrous Religion, but only (as near as we can guess) because he was not so well qualified to Protect them from their Hostile Neighbours, and to Administer Justice between man and man.

Thus *David* succeeded *Saul*; not the eldest of his Loyns, no, nor his Son, but by Marriage of his Daughter. A special act of Providence open'd the way, and he ever after walked evenly, and made the best on't. The *Jews* either had forgot his being anointed, or never knew its meaning; but his Prodigious Victories were fresh in memory, he won Suffrages among the Tribes by ten thousands, i. e. as fast as he slew

Phili-

Philistines. Nor was his Skill in Musick to be lightly esteemed, which often introduc'd him into the Presence, to his Advantage, though not without his Danger. Providence had the greatest hand in his Exaltation, yet the People's Choice was as free as it was good, and was as good as Heaven and Earth could make it. Change but some Names, and here you have the very Account of His Excellent Majesty King *William's* Accession to the Throne of *England*, with all its Dependencies. The wary, invidious, and injurious Jealousie of contriving States-men obscured his first years, with-held from him the due Honours of his Ancestors, and from his Country an useful Protection. *David* was not heard of, till *Israel* wanted a Champion to answer the proud Challenge of a big-fighting Lubber: Nor the Prince of *Orange*, the Subject of Publick Discourse, till his mad Opposers had ruined themselves, and betray'd their Nation. Divine Providence, and not Humane Fore-sight restored him to his Rights, and by him deliver'd a harass'd People from the Lust of a faithless and bloody prevailing Invader.

The Consecrating *David* by the Prophet *Samuel* was not a more immediate Call for him to signalize himself, as became a Candidate for Empire, than the Humble Invitation of our

Spiritual Guides, as well as Civil Patriots, was to the Prince to hasten to the Redemption of our devoted Lives and Liberties. For why? *Samuel's* knowledge of the mind of God, by whatever means it was revealed to him, could not be more certain and unquestionable, than our Reverend Prelates knowledge of the same, gathered from the plainest Revelation that ever was made in the Holy Scripture. There they learned that Rulers were constituted for the encouragement of good men, and for a terror to bad. There they learned to suffer with Patience hard measure from the hands of their unbelieving Authoritative Masters, but not to Sacrifice their Lives to the Lust of Arbitrary Usurpation, when Wisdom and Courage might as well preserve them. If an Invitation from such Persons, and thus grounded, was not equal to a Vision, or a Voice from Heaven, by which Deliverers were raised up among the *Jews*, why then the Gospel is a Cloud, and the Ministration under the Law was Sun-shine. As *David* was not only by receiving the Sacred Unction made to expect a Crown, but also from that time forward safely guarded, by a constant, signal, watchful Providence. So our Illustrious Deliverer, after his receiving a well-deliberated, Just, and Religious Address from the Flower of our Gentry, and the most Venerable

nerable of the Clergy, was conducted by a
 special Providence, which loudly proclaimed
 all along, that it was God who had raised
 him up, to restore our *Israel*, to deliver our
 Bodies from the Tyranny of Men, and our
 Souls from the Doctrines of Devils. The
 Wisdom of God infatuated the Counsels of
 his most Formidable Enemy, tempted that
 proud Son of Violence to slight the Design,
 which could not so well have been pursued,
 till his Forces were diverted; and when the
 Grand Disturber of Christendom was set
 down before *Philipsburgh*, the Power of
 God with astonishing Wonders steerd the
 Protestant Prince's doubtful Course through
 all the dangers of the Deep: For the Storm
 which his first putting to Sea met with, some
 wretched Worshippers of Saints and Angels
 thanked the *Virgin Mary*, but really and
 truly God of his free Mercy sent it, which
 prevented the Happy Expedition no farther,
 than what serv'd to make the Violaters of
 our Laws and Liberties more imprudent and
 secure: And when afterwards a favourable
 brisk Gale had carried the Fleet beyond
 their Port, a contrary Wind was presently
 commisioned for a few hours, as if for no
 other

other end but safely to land our Preservers. In the time of *Saul*, God was with *David*, and strengthened his Arm, so that his Sword made Prodigious Slaughter among the *Philistines*. But in conducting the Prince to the Throne, -whereon he is now righteously seated, Providence scattered the Enemy like Chaff before the Wind, and gave him a Victory which pleased him better than all he had won with the Sword, *viz.* a Victory without Blood.

Thus far God was (if I may so speak) miraculously alone in the Advancement of the Prince toward the height of earthly Honour ; and when the Eyes of the Oppressed Nation were fully open, he left it to them to Chase their King, in the room of their unhappy misled Abdicator, and they were not disobedient to his Providence.

To speak the truth of this whole matter briefly, it is manifest from what we read in Scripture concerning *David*, and what our Eyes have seen, and our Ears have heard relating to the Prince of *Orange*, that both the one and the other of them, were by the wonderful Providence of God called forth from their Private ways of Living, in
order

order to be made Kings, and the free Choice of their several People made them so.

I come now to speak of the Second thing which I propounded from the Text, as most fit to be reflected on, that is, the desperate Wickedness of the Enemies of the King, their Contrivances to Dethrone, and their palliating their black Designs with fair Words. And here first I'll mention what Evidence we have of the Fact, and then touch some Circumstances which aggravate the Enormity of it.

The Royal Psalmist gives us, sometimes with mournful Eloquence, being in the day of his Distress; sometimes with joyful Accents, being happily escap'd from Danger, large and passionate Accounts of the bold Attempts, and treacherous Contrivances of his Enemies: *They mark'd his steps, thinking evil against him*; i. e. they narrowly observ'd his conduct of Affairs, seeking occasion to complain of his Male-administration. *They wrested his word, and cast iniquity upon him*; when no fault could be found, they put false colours upon things, and reproach'd him. *They cursed him, they belied him, their teeth became spears, and their tongue a sharp*

sharp sword; i. e. they cursed him with bitter Imprecations, they belied him with such abominable false Suggestions, that the plain signification of inartificial Words cannot express it, and Metaphorical Language perhaps not sufficiently help us to guess at. They derided him, derided him for his very trust in the Lord; *they consulted, they only consulted; i. e.* they made it their chief aim with Hand and Heart, they endeavoured to cast him from the Throne, though God had exalted him, and the People had submitted unto him; and they that did this were many, and were strong, too many, and too strong for him; but that, *He that hath God his helper need not be afraid, though ten thousands of the strongest of the sons of men set themselves against him:* though they palliate their Designs while they are in contrivance with fair words, and as often as they are disappointed forswear their unsuccessful Villany. Thus much, and more to the same purpose, is to be read in the Book of *Psalms*.

The Historical part of the Old Testament has not very many instances, nor perhaps fully answering every Circumstance of so severe an Indictment; but I suppose that was,

was, because the Historical part is but a compendious Extract out of Voluminous Records in the Archives of the Jews; and yet in the Royal Chronicle we have an Account of *Absalom's* Rebellion; of his insinuating Arts to steal the Affections of the People; his engaging (if I may use a *Prolepsis*) the *Jewish Matchiavil* to his Rebellion; but *Matchiavil* learned of *Athithophel*, I therefore discharge my Allusion; *Athithophel* is Name enough to brand a subtil Rebel. We read farther, how *Shimei* let loose a railing Tongue, and lifted up violent Hands against the distressed King. And also how *Sheba* the Son of *Bichri* had likely to have shook the Throne more fatally than *Absalom*.

Thus you have an Account of the matter of Fact charg'd against *David's* Enemies, their Fact admits aggravation from several Topicks--- Is this the Man whom God rais'd up for the Uprightness of his Heart, when he rejected *Saul* for disobedience? Is this the Man, whose surprizing Valour fell'd a tall Monument of Pride down to the ground, before whom the whole Army of *Israel* trembled? Is this the Man, whose Success and Triumphs became the theme of every gladness

gladſom, honeſt Heart, when they thought upon the Dangers which they dreaded, and the Deliverance which they did not expect? Is this the Man, whom the People choſe after Experience of his Merit, to Adminiſter the Government, which they ſo much admired, that they preferred it before the *Theocracy* it ſelf; it might perhaps have been better for them, to have remained under God's Prophets a while longer; but when they would not be ſatisfied without a King, they could not have made a better Choice than *David*; yet even againſt *David*, *David* thus uſeful to his Country, *David* thus beloved of his God, the Flatterers of an Ambitious Son, and the unſeaſonable Abettors of *Saul's* Houſe aroſe, and palliated, as they could, their vile purpoſes with fair words.

Having thus ſpoke to the Second Head, I'll proceed, as I have begun, and joyn the Parallel.

With equal wickedneſs as the rebellious *Jews* againſt *David*, unreaſonable, unruly men, have conſulted to caſt down from his excellency, that's the word in our Tranſlation, from his Throne, our Juſt and Lawful King, King *William*, whence otherwiſe were neceſſary

cessary Impositions complain'd of, and the
 repayment of a Debt exclaim'd against,
 the Loan of which preserv'd our whole?
 Whence otherwise was his Royal Name cal-
 led into uncharitable Parties, when he came
 to save the Nation? Whence else proceeded
 the many Forgeries of their Success, who
 were ever better at Forging than Fighting?
 Whence else flow'd remembrances to his
 Health, who forsook when he could not de-
 stroy us, by Men, who had not a good
 word for him in the day of his Power?
 Whence else have disputing Tongues with
 the worst part of Ecclesiastical Skill rais'd a
 Dust to hide the fair and full appearance of
 a plain and necessary Duty? Is this the Man,
 whom glorious Providence in a wonderful
 manner brought from a Private Retirement,
 to vindicate Oppressed States and Sovereign-
 ties? In a word, Is this the Man, whom
 the most Honourable, and the most Wealthy,
 the most Honest, and the most Brave, the
 most Learned, and the most Pious, invited
 hither, or approved the Invitation, to save
 from Devastation, and from Fire, our Land,
 our Laws, our Liberties, our Bibles, our
 Lives---Good God! what desperate Wicked-

ness is this, that People obliged equal to their wishes, but much beyond their expectation, should entertain an unthankful rebellious thought against their successful Preserver and Defender of these near Concerns? What Villany is it beyond the reach of words to brand with sufficient Reproach that unquiet *Abithophel*, *Shimei's*, and *Sheba's*, should consult, and strive to throw him down, whom God by amazing Miracles advanced to Royalty, who succeeded on the Throne over us, both by an Hereditary Right, and an uncorrupted Election? What black and new-invented sin is this (deserving Punishment, I will not name, since his God-like Mercy can remit) that they who have acknowledg'd the Hereditary Right of King *William*, and elected his particular for their King, in the vacancy of the Throne, by the majority of their Representatives, and taken their Corporal Oath, many of them, to defend him, should defie their Oaths, and give their Conscience the Lie, in Passion for a Tyrannous Bigott, whom they always resisted after they had made him King, and never began to love, till they had lent their helping hand to make him none. *David's* Enemies gave him great
and

and frequent occasion of Complaint, but no Affliction of his was so circumstanced as that related in the 55 Psalm, where he mournfully Expostulates thus. *It was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him: But it was thou, O man, my equal, my guide, and my acquaintance, we took sweet counsel together, and walked unto the house of God in company.* How may a Parallel-complaint be taken up, by him that is, how much soever oppos'd, both in Right and Fact our King? It was, not an open Enemy only, not one alone that profess'd to hate me, that magnified himself against me; this would not have so much surprized me, nor so nearly have affected my mind; it was not a *Babylonish* Idolater, nor a *Gothick* Barbarian, nor such a senseless Picture of Humanity, as *Juvena* draws upon cold Boggs, that consulted to thrust me away, whom God hath exalted; but it was thou, of late the Reformation's chief Support and Hope, whose labouring, over-loaded, and only not yielding strength I hastened to relieve: but O my Soul, now while I build up, thou pul-

left

left down. *David* concludes with Prophe-
tick Rage, *Let, &c.* our Liege Lord with
winning Mercy, be forgiven -- may his Mer-
cy prevail over all his Enemies, over him their
hatted never, it never shall; for to him and
David one and the same assurance remains
fast; *Truly my soul waiteth upon God, from
him cometh my salvation, he is my defence, I
shall not be greatly moved;* and this is the
third and last Head to be considered. And
first, with respect only to the Royal Psalmist,
and then to his Parallel.

Assurance is not always well grounded;
nothing is more usual than to see the confi-
dent frustrated of their pleasing expectati-
ons, and betray'd into sudden and surprizing
Misery: But *David's* assurance was just, rea-
sonably, and safely relied upon; it had for
its support, not partial self-love, which con-
strues all things in its own favour; nor proud
contempt, which lessens the real strength of
an Enemy till the Battel is joyn'd, and then
finds it powerfully increas'd: not unactive
security, which ruins the very Favourites
of Providence, notwithstanding their vast
Advantages. *David's* Assurance was upheld
by these two mighty Pillars, the Power and
the

the Promise of God, the fram of Nature does not stand firmer; his Royal Breast harbour'd no partial self-love, for he speaks of himself in words of the lowest Humility, and admires the Divine Goodness, *which took him from the Sheep-folds, from following the Ewes great with young, to feed Israel his People, and Jacob his Inheritance*: reflecting on the uncertain state of his own Affairs, he fear'd his Enemies, complain'd of their number, and their strength, he was not unactive and secure; for though he trusted not in his Bow, yet he drew the feather'd Arrow to the head, and bravely laid about him with his Sword; the Sword he won from the Monstrous *Philistine*, and with it lopt off the proud Head of its Master, but he piously own'd his Salvation to have come from the assistance of the Lord of Hosts. How weak soever a man is in himself, and his Friends, yet he must needs be safe if God Almighty condescend to be his Protector, and to fight his Battels. Unto *David* God often promised his Protection, upon Conditions, which no man more diligently made it his business to perform than he; well might he therefore upon the examination of his own Heart, and

consci-

consciousness of his Righteousness and trust in God, rest satisfied, that after all the subtle contrivances, and bold efforts of his Adversaries, he should not be greatly moved; if troubled, yet not over-powered; if distressed, yet not ruined; if assaulted, yet not dethron'd: Well might he, reflecting on the unjust and impious daring of his Adversaries, conclude, *Surely men of low degree are vanity, and men of high degree are a lie.*

Our Righteous King sits on the *English* with like assurance, as *David* on the Throne of *Israel*, beloved of all, even beyond the Lines of the Reformation, though no self-lover; as well acquainted with the Strength and Treachery of one Enemy, as with the Cowardize and Treachery of another, a vigilant Observer, and an indefatigable Providicator against both. But after all his Warlike Provisions, after all his Powerful Alliances, the bravery of his Worthies, and the Courage of his Army, and the steadiness of his own stout Heart and Hand, he places his grand Satisfaction in the Justness of his Cause, and fixes his Trust and Confidence in the Blessing of God Almighty, therefore has he appointed a Monthly Fast to be observed, as

his

his Proclamation informs us, in a most Solemn and Devout manner for Supplicating Almighty God for the Pardon of our sins, and for imploring his Blessing and Protection in the Preservation of His Majesty's Sacred Person; and the Prosperity of his Arms in Ireland, and the Naval Forces. What can I advance more on this Argument, than is already set before you, in that excellent Form of Prayer which we have this day used. St. Matthew says of our Saviour, *That coming to a certain place in his own Country, he could do no mighty works there, because of the peoples unbelief.* Oh let it not be said of our Gracious Sovereign, that he has Victoriously led Armies of several Nations, and done Wonders for the Protestant Interest abroad, but could not compleat the Settlement of these now his three Kingdoms, because of our crying sins here at home, our Heats and Animosities, our careless way of Living, our uncharitable way of Censuring; our Disputes and Cavils, our Discontents and Murmurings, our secret Luxury, and our publick Railing, our gainsaying Authority, and worshipping Names given to Change when they become obstinate in an Error. Remove from us, O

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Cod,

God, these and all other our Offences, whereby we have dishonoured thee, not duly honoured our Sovereigns, King *William* and Queen *Mary*, troubled the Peace of the State, hindred the Success of our Land and Naval Forces, wronged our Brethren, or abused our selves, so shall we have hope in thy Mercy; incline us to be hearty in worshipping thee, to be careful that our Lives be henceforth reform'd as well as our Profession; so though our Enemies rage, yet they shall imagine but a vain thing; so though they set themselves together against us, yet shall they not prevail, but we shall be saved both we and our King.

I cannot but add a word upon occasion of the Happy Success of our Forces in *Ireland*, under the Conduct of our Lawful King *William*, whose Subjects we are by the justest and wisest Act that ever the Representatives of *English-men* made.

Blessed be the Lord God of Heaven, who hath heard the Prayers of all the truly Loyal and Honest Men in the Kingdom, who hath given them their Hearts desire, and hath not denied them the request of their Lips, in

cover-

covering their valiant and forward King's Head in the Day of Battel, in protecting his Life, in which their Safety was bound up, (which Life was in eminent danger, and very near being took away, as if to shew us how unworthy we are of him, and to affect us with a true sense of the many Deliverances which Almighty God, the God of Hosts, by his Warlike Hand worketh for us,) in scattering the Troops of that unhappy man's profligate Adherents, who fights now only for a Power to destroy us; in blasting the pernicious Hopes and cursed Prayers of unreasonable, unconstant, unquiet, discontented Men, who might have every thing proper to make them easie, could they but be so, without the Power to Lord it over the Faith of their Brethren; in frustrating a scdulously-labour'd Bloody, Foreign Invasion, by secret vile Practises brought about from the most barbarous Tyrant, that ever own'd the Name of Christian.

May these ineffable Mercies of the Divine Providence, which so carefully, and tenderly watcheth over the Kingdom of *England*, as also over other Reformed Churches, and Injur'd States, be ever marvellous in our

Eyes, so marvellous, as to cause us, when we cannot comprehend them, to endeavour to express a quick, lively, becoming, and pious sense of them, in all Humble Obedience to the Commands of our God in Scripture, in all Loyalty to our King, according to the Laws of the Kingdom, in due compliance to those Laws, according to every Capacity wherein they concern us,-- by which Laws, (the best of Laws I believe) may He, the best of Kings undoubtedly, long Reign over us, and let all the People, who fear God, Honour King *William*, and say *Amen.*

Postscript.

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TH E Scandalous neglect of the due Observance of the late enjoyn'd Monthly Fast prompted a Person of Honour, and good Affection to our Ancient *English* Government, as it is now happily settled under King *William* and Queen *Mary*, to recommend to the Author of this Sermon, the Penning and Preaching a Discourse suitable to the Solemnity.

In the late Reign 'twas not an Angry Monarch could restrain the Clergy from thankfully Commemorating (as it well became them) the Fifth of *November's* Deliverance: But a late enjoyn'd Fast, to beg Pardon, of our sins, that they might not hinder the happy course of King *William's* Victories, by which our Laws and Lives have been rescued from Violence, and are from Violence defended, has been not only not Observ'd, but also in some places, with contemptuous forwardness a great deal worse used, than shall be mentioned; unless the Proof be required, by such as did it without shame, and would without shame deny it.

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To the Printing this honest, tho' mean and plain Discourse, the Author was obstinately averse, alledging some excuses, which were allow'd, even by them, that loved him too much, and importuned him dangerously; yet at last he chose, unask'd, to Print, being over-ruled by an Accident, which, tho' he does not publish, he is willing to declare to any Person, that may perchance discover his Name, and accuse him, as a pragmatistical, meddling Fellow, beyond what his particular Station in the World, might be reasonably construed to warrant.

He thinks it reasonable that every Writer be oblig'd to set his Name to what he Prints, that so the Publick may have satisfaction, if injur'd; but he uses a liberty commonly taken, both because the Book-seller promises to get the Trifle Licensed, and also, for that, as he does not seek to be commended (of which indeed there's no danger) so neither is he fond of hard censure, which yet he does not much suspect from the Friends of the present Settlement, and in point of deserving, has no need to fear from the *Jacobite*-People, who are certainly the worst of Christians, and of Philosophers the most absurd, -- of
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Philosophers the most absurd, for they have, now this long time debauch'd their Reason, by giving Credit to false News concerning the late King's Northern Forces, Foreign Aids, and *Irish* numbers; by believing the *French* King's Irresistibility, Heaven defend them from taking up Infallibility, which the Popes may chance to lay down, if the Succession goes on in one or two good Choices more. I call them the worst of Christians, the Formidable *French* Fleet now in our Seas, evinces it. When we have weather'd the Storm, (which a Providential Wind in greatest part diverted) and of which, blessed be God, there is now no great danger, it is to be hoped, that the unnatural raisers of it will recover their Senses, and outwardly at least abhor their unsuccessful Villany, or else be forc'd to be so far Loyal as inability to do great mischief amounts to. If any man should seem to wonder at this piece of Zeal from a Clergy-man against the faults of some of his Brethren, he bids this Reply be made.

He has been often in the Company of Men of Quality, great Learning, and fair Estates, amongst whom he has often heard the Clergy censur'd, for an unhappy, un-

quiet Order, who have been in very great part, in all times Authors of the Troubles and Calamities of the Nation; he thereupon resolv'd, if ever it fell in his way, to offer one word on behalf of the Settlement, conducive (as far as he is able) to the Security of the same; which he is glad that some Eminent Clergy-men with better Abilities, do honestly frequently endeavour; and he wishes that more would do so, were it but for this reason, *That the Lord's peculiar Inheritance* (as they call themselves) *may no longer stink in the nostrils of the People.*

F I N I S.

Some Books Printed for John Lawrence at the Angel
in the Poultrey, London.

Instituto Grammatica ad Juventutis caput. Summo studio & artificio concinnata. In qua artis Ratio, & genuina Notio accuratè describitur, atque enucleatim enodatur. Per A. M. M. A. M. G. H. *Twelves.*
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